THE PACIFIC

VOL. LXI SAN FRANCISCO AND BERKELEY, CAL., JUNE 21, 1911. No. 25

THE FATHER'S HOUSE.

The Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But He keeps house and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore, why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt
And enter—none will cast thee out!

—By Marianne Farningham.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. FERRIER ..... Editor

2716 Hillegass Ave., Berkeley

THE PACIFIC COAST CONGREGATIONAL CONGRESS.

For the fifth time a remarkably successful Congregational Church Congress has been held on the Pacific Coast

In 1888 such a congress assembled in Portland, Oregon; and it was an occasion to which all in attendance looked back ever afterward with thankfulness because of the intellectual and spiritual uplift which came to them thereby. Twelve years passed by before another congress was held, and then, in the year 1900, in San Francisco and Oakland, there was one which was of such marked value that there was implanted a general desire for their succession thereafter every three years. Accordingly, in 1903, one was held in Seattle; one in Los Angeles, in 1906; and arrangements made for another in Portland in 1909. Postponement for various reasons brought the latter about in June, 1911.

From the opening afternoon, on Saturday, June 10th, to the closing session on Thursday evening, June 15th, a program, keyed and maintained on a high plane of intellectuality and spirituality, was carried out.

It was royal welcome which the large-hearted pastor of the First Congregational Church of Portland gave at the opening session on Saturday, supplemented by the mayor of the city; and the hospitality of the beautiful city on the Willamette all the days of the congress made the visit of every delegate a continued delight. The Rose Festival, an annual event which brings thousands of people to Portland, was closing as the congress opened, but the wonderful profusion of the most perfect specimens of that beautiful flower justified in all minds the right to the name, "The Rose City." And that balmy air! Well, Californians have to admit that Oregon has some things just a little superior to some of the things of which they are wont to boast. And if, because of a slight haze around the horizon, those sublime snow-clad peaks, Mt. Hood and Mt St. Helens, were not visible save at a time one day when only a few could reach a spot from which to view them, all knew they were there in their beauty and stateliness, lending charm to the whole region many a day through every month of the year.

The Pacific finds it necessary to let its report of the proceedings of the Congress go over to next week. However, two of the many interesting and valuable papers which were read there are given in full this week—the one by the Rev. Dr. Sidney Strong of Seattle on "The Suburban Districts and their Relation to the Larger Central Church"; and the one by Secretary Fisher of the Congregational Sunday-school and Publishing Society on "Religious Education Conditions on the Pacific Coast."

THREE VALUABLE ARTICLES.

Not for a long time have articles of quite so much suggestiveness and value appeared in the columns of The Pacific as three which are printed this week. One of them is the paper on "Present Day Congregationalism in California," which was given by the Rev. A. W. Palmer at the recent meeting in San Francisco of the Congregational Home Missionary Society.

This paper has to do with problems to which Congregationalists should at once give most earnest consideration. Both the paper by Mr. Palmer and that by the Rev. Sidney Strong, of Seattle, on "The Relation of the Suburban Church to the Central Church," have to do with one of the most vital problems with which the churches of all denominations are confronted today. The suggestions made by Dr. Strong in his paper, which was presented at the Pacific Coast Congress in Portland, were received with marked favor, and it is to be hoped that something practical will come therefrom in the near future. Our thought as to the "dual membership" plan is that its success would depend largely on what is put into such membership. If it is to mean that the principal service of "dual members" would be given, as now, to the central church, not much of good would come from it to the other churches.

The paper which was presented by the Rev. Miles B. Fisher at the Pacific Coast Congress shows impressively to what Congregationalists must arise if they are to do their part in winning this Pacific empire for righteousness.

A PRAYER FOR UNSELFISHNESS.

Help me to do away with selfish thought,
Performing what I ought.
And thus to grow from hour to hour
In hidden power.

Help me to bear my heavy load,
Not needing goad
Nor meed of empty praise from lips of men
To strive again.

Grant me to hear the other's urgent cry,
My want cast by.
Not noticing Ambition's voice
Nor my own choice.

When others, superseding, reach my goal,
In swift control
Grant me to give them wishes of good joy
Without alloy. —Charles C. Tillinghast.

PRESENT DAY CONGREGATIONALISM IN CALIFORNIA.

(An address given at the National Home Missionary Society Meeting in San Francisco, June 8th, by Rev. Albert W. Palmer, pastor of Plymouth Church, Oakland, California.)

I do not intend to burden you with statistics. They are of doubtful value unless presented in such detail that they can be checked up, compared and contrasted. Still, it may be interesting to you to know that from an honest study of statistics present-day Congregationalism in California seems to be in a healthy condition and keeping well up with the rest of the country. We are the eleventh state in the Union in population with 2,377,549 people, but we are the seventh state in Congregationalism with 26,942 members. Massachusetts, Connecticut, New York, Iowa and Illinois exceed us in the order named. But, in point of actual increase, the last statistics available (1909) show that we were fourth, being exceeded only by Massachusetts, Wisconsin and Washington.

Our efficient and optimistic superintendent, Mr. Rathbone, has recently made some investigations regarding the increase of church membership in proportion to the increase in population and concludes that, during the last thirty years, the membership of our Congregational churches has consistently increased faster than the population of the state. Notice these figures:

Decade.	Pop. Increase.	Mem. Increase.
1880-1890	50 per cent.	157 per cent
1890-1900	22 per cent.	64 per cent.
1900-1910	60 per cent.	46 per cent.

The failure to keep pace with the population increase during the past decade is due to two causes:

(1) The fact, demonstrated by experience everywhere, that church membership does not at once respond to population increase, but follows it several years behind. The new people coming in do not at once establish church membership. The last decade has witnessed an extraordinary growth of population in California.

(2) Another cause of our failure to keep up with the increase of population, according to Mr. Rathbone, is the peculiar situation in San Francisco, which, because of the fire and other reasons, actually lost twenty-seven per cent membership in the face of a population gain of 21 per cent, although in the previous decade, 1890-1900 San Francisco gained in church membership almost as fast as in population. Had conditions in San Francisco been normal, it is quite possible that California would have shown for the past decade an increase in Congregational Church membership equal to its remarkable population gain of sixty per cent.

One more set of figures and I am done. California, the seventh state in Congregational membership, was in 1909 the fourth state in the actual increase of its benevolent contributions, being exceeded only by Massachusetts, Iowa and Illinois. And now, Dr. Tenney informs me from his advance information as to California's gifts to foreign missions that our contributions to the American Board have increased from $12,517 in 1901 to $38,702 in 1910, or over 209 per cent in nine years! Such figures as these indicate that present-day Congregationalism in California is not asleep at the switch!

Now, having got the inevitable statistics out of our system, what shall we say about the outlook of present-day Congregationalism in California?

First of all it may be well to remind our eastern visitors that California is an ellipse with two foci, which at times come pretty near being the centers to two separate circles. These foci are Los Angeles and the Bay region. Northern and Southern California are not only separate state conferences, but are different to a large extent in their problems—and to a certain extent in their state of mind!

Southern California is increasing more rapidly in population and consequently its churches are growing faster. When you compare the addition on confession of faith, however, the churches of the north make as good or a better showing than those of the south.

The population of Southern California shows a very high percentage of people from New England, and from Ohio, Illinois and Iowa, the Congregational strongholds of the Interior. The population of Northern California, representing an earlier wave of immigration, contains a larger percentage from Missouri and Kentucky.

The metropolis of Southern California is Los Angeles, a city with only 200 saloons, all of them with plain glass doors, a city where the Protestant churches are strong and influential, and the population inherits its traditions from the sober and clean cities and small towns of the East.

The metropolis of Northern California is San Francisco, a glorious city which its inhabitants love with a most romantic tenderness and devotion, a city of real moral force as its wonderful capacity to rebuild after the fire has demonstrated, and yet, it must be acknowledged, a city with some 1200 saloons, with a disheartening amount of political corruption, a city where the Protestant churches are comparatively weak and voiceless (it has been said recently that there are not more than 20,000 Protestant church members in this city of 416,000 inhabitants and that there are more bar-tenders than Methodists!), a city which is one of the great cosmopolitan sea-ports of the world, and a city which has behind it the traditions of the mining camp and the free and easy days of '49.

Southern California has its own denominational college, Pomona, founded in a rare spirit of devotion by a noble band of men, now maintained at a high degree of efficiency, and doing the best collegiate work in the state outside the two great universities. Northern California has no Congregational College, but it has in attendance at its two large universities, California and Stanford, more Congregational students than there are students of all denominations put together in Pomona College.

Southern California with only 30 per cent of the population of the state has 12,579 Congregational church members as over against 14,363 in Northern California. These members are divided among 100 churches in Southern California and 134 churches in Northern California. Each section of the state has one large over-towering church of nearly 2,000 members, the First Church in Los Angeles and in Oakland. Grouped around this out-standing church each section has ten vigorous, self-respecting churches ranging in membership from 250 to 600. Then there is a much larger circle of churches whose membership is under 250, many of which are growing vigorously and hopefully, some of which are stranded and lifeless.

Yet, despite the fact that it has two foci, California is still an ellipse and not two separate circles, and, far apart as the two sections of the state sometimes feel, and superior in sanctity and outward seemliness as Southern California is (and, it is suspected, secretly glories in being), the fact remains that the chief problems of California Con-

gregationalism are essentially the same, both north and south. I say this advisedly, for I have circled widely about each focus at different times. I came to Los Angeles when it was a small town largely Mexican and I was a small boy entirely American. I attended high school at Santa Barbara, graduated at the University of California, and after three years at Yale Divinity School, came to Redlands in Southern California as assistant pastor. After three years in the church life of Southern California I came to Plymouth Church, Oakland, where I have been for nearly four years.

From an observation of religious life north and south I have reached the conclusion that the three outstanding problems of present day California Congregationalism are these:

1. The conquest of the city.
2. The evangelization of the Oriental.
3. The religious quickening of the university.

There are other problems of local or secondary importance, such as the religious care of the mining and lumber camps, the problem of getting Eastern people to take their church letters out of their trunks and bring their church-going habits over the high rarified atmosphere of the mountain passes, the problem of providing missionary care for the Indians, a student supply for the Pacific Theological Seminary, more efficient Sunday-schools, and the problem of increasing the usefulness and the support of The Pacific, our coast paper. All these tasks are real and urgent, but the three great things which demand that California Congregationalism shall roll up its sleeves and go to work in dead earnest are the three singled out above. Let us look at them one by one.

1. The Conquest of the City.

Our method of attacking this problem up to date has been to establish in each city one strong central church, strongly manned, well supported, with the best music. Then this strong church has established mission Sunday-schools in different parts of the city. As soon as these schools developed groups of people with a feeling of independence they have been organized as "independent" churches, admitted to all the glories of Congregational fellowship and allowed to elect delegates to the local association—in other words, except for a small grant from the Home Missionary Society in some instances, turned adrift upon the sea of the city's life and told to paddle their own canoe. The type of work done by these churches has been conventional—Sunday-school, preaching services, prayer-meeting and an occasional "bazaar." The result has been that the smaller churches in our California cities have usually been poor, weak, starved little institutions in the face of mighty opportunities and splendid developments in every other line. They could not meet the competition of the big central churches. They could not hire as great preachers; they had no pipe organs and could not pay for as good music. They could not devolop graded and well-equipped Sunday-schools. The only line where they could beat the big central church was in the prayer-meeting—and the prayermeeting is not the dominant form of religious activity in this particular day and generation!

The time is about ripe for a new vision of city work not in terms of the local church, but in terms of the whole city. The success at the Church of the Messiah in Los Angeles and at Plymouth in Oakland, the council called to advise as to the re-location of Market Street Church in Oakland, and the movement to get behind Green Street church in San Francisco, as a part of our common responsibility, all point to the coming of a better day.

At a recent meeting of the Oakland Church Federation two radically different suggestions were made. One was this: Let us send East, hire a great professional evangelist and stir up the city with a great revival. The other suggestion was: Let us get hold of some competent man to lead us in a quiet scientific study of Oakland and its religious needs. Let us find where our churches are located and where new ones are needed. Let us assign to the different churches parishes for the religious culture of which they will be primarily responsible. Let us try out different types of Church work and compare notes on the results. It was the second suggestion that received the most applause and the approbation was especially strong from the laymen present.

We have got to settle down to a realization that the conquest of the city is not to be by any spectacular charge led by some brilliant evangelist—though such a charge may have its place in the strategy of war—but by a carefully planned, scientifically conducted, city-wide, all-the-year-round campaign. Los Angeles has just appointed a "City Planning Commission" with a Congregational minister, Rev. Dana W. Bartlett at the head of it. Every city ought to organize a "City Church Planning Commission" that would study the map of the whole city and think in terms of the whole city.

To do our city work properly, three things must happen: First: all the churches, but especially the big central churches, most out-grow their provincialism and think not in terms of their own prosperity, but in terms of a real civic consciousness. Secondly: there must come a new emphasis on the city as a Home Mission field. Home Missions in the past have seemed to spell Country Missions. The real fighting frontier of present-day life is in the city. We must have a lot more money for Home Missions, and it must be spent in the city—not in doling out enough to keep a half-starved church from its last gasp, but in carrying on strong aggressive work, well equipped, well manned, organized along modern lines. And, in the third place, no one denomination is big enough or wise enough to meet the city alone. We must work with all the Christian love and tact we can muster for a working and effective federation of the great Protestant denominations.

2. The Evangelization of the Oriental.

The people of California are pretty nearly a unit in their opposition to further Oriental immigration. We feel out here that, much as we may love and admire the individual Chinese and Japanese, and great as our admiration for and interest in China and Japan may be, and really are, never-the-less further Oriental immigation is a dangerous thing. The reason is not the personal character of the Chinese or Japanese—that is often more attractive than that of certain types of European immigrants—but it is because of the fact that the Oriental is not capable of absorption into the bone and marrow of our people by intermarriage. The United States already has one race problem on its hands in the South. Why invite another? Especially when the race in question is not the indolent, friendless negro, but the thrifty, hardy Oriental backed up by a strong and sensitive home government! For centuries it will be best for the peace of the world and the most harmonious development of civilization in all countries that certain racial boundaries be observed and that the Pacific Coast be guarded from a tidal wave of Oriental immigration.

But, while we are well determined not to permit any increase in our Oriental immigration, we must do our duty

by the Oriental population which we now have and which is going to decrease only slowly if at all.

The foreign missionary opportunity presented by the Chinese and Japanese is tremendous. Every one of them is in effect an expert sent to America to examine Christianity in its native haunts! When they write back to China and Japan, when they go back in person, they either return as a force to embarrass our misisonaries and attack them, as it were, in the rear, or else they go as a splendid reinforcement to our misisonaries and the pioneers of a self-propagating native church.

We have sought to meet this problem of evangelizing the Oriental by means of the California Oriental Mission of which for so many years Dr. Pond has been the earnest and consecrated superintendent. But the time has come when we all fell, Dr. Pond included, that we need to face this problem in a more aggressive fashion. We need a reorganization of Oriental work here on the Pacific Coast. The various state conferences should take over directly as a part of their work the misisonary work for Orientals within their borders. But this Oriental problem is not merely local. Geographically, it is coast-wide. In its effects and reactions it is national and international. It is too big a problem for any one conference to handle alone. Our national society, the American Missionary Association, ought to step in and lead a vigorous campaign all along the coast. The A. M. A. should provide as the leader of this general movement its District Secretary, an expert on this particular subject, who would devote his time to arousing interest and giving unity and direction to a coast-wide campaign with national as well as state backing and under the dignified auspices of national society.

Thus far the A. M. A. seems to us out here singularly slow to rise to its place of leadership and disposed to shift the whole burden of responsibility to the individual conferences, retaining as its part only a constantly decreasing grant of money. We hope that our Eastern visitors, as they return, may exert their influence with the officials of the A. M. A. to convince them that for each state conference to go at the Oriental problem alone would be weak. For the A. M. A. to come out definitely and lead all the coast in a systematic unified campaign for Oriental missions would be splendidly strong.

3. The Religious Quickening of the University.

There are 3761 students in the University of California at Berkeley. Of these we know from accurate official statistics that 46 per cent are church members, 27 per cent express a church preference and 27 per cent give no church preference. Out of the three lower classes, of those who claim membership or express a preference, 384 are Presbyterian, 307 are Episcopalian, 263 are Methodist, 235 are Congregational and 175 are Roman Catholic. In other words, we rank fourth in the University, and, if the same proportion prevails in the entire student body, it means that about 10 per cent or 361 students are Congregational in membership or preference. This is about equal to the enrollment of students of similar grade of all denominations at Pomona College in Southern California.

The Catholics rank next after us in student population. We have 361. They have a hundred less, or 263. Yet, see what they have done! They have built Newman Hall at a cost of some $70,000. Here are bowling alleys, pool tables, reading and rest rooms, lecture room and chapel, all for the care of the Roman Catholic students. There is not a cross or other Roman Catholic emblem visible about the building except on the altar in the chapel. Two priests are in charge and vesper services noteworthy for their beautiful music are held every Sunday and attract not a few Protestants. All this by a denomination at heart out of sympathy with the whole system of state education.

We have one hundred more students than the Catholics have at California. What are we doing for them? Not a thing, except giving them the privilege of attending our Berkeley churches on Sunday if they want to. The pastors of these churches already have heavy parish duties and cannot do much for a student population going and coming with bewildering rapidity.

Two things ought to be done and done promptly:

(1) The leading Protestant denominations ought to get behind a common movement to build a splendid club house to cost not less than $200,000, and to be conducted preferably by the Y. M. C. A. For each denomination to build a club house of its own would be folly. It would be the old story of a divided Protestantism in the face of a united Catholicism. This is tremendously urgent. Unless the Protestant denominations improve this day of opportunity, it will not be long before some private benefaction to the University will be used to erect such a student social center, and the chance to build it under church auspices and make it also a religious center will be gone forever!

(2) The second thing which ought to be done is this. The Congregationalists of the state ought to help support a student pastor to work in conjunction with the Berkeley churches and the student Y. M. C. A. and devote his entire time to work among students. These students are going out all over the state to be our lawyers, doctors, teachers, merchants, legislators. Will they also be our deacons, trustees, Sunday-school superintendents and ministers? They will not to any appreciable degree, unless we bestir ourselves so to present religion at the University gates that it shall appear to be as dignified, and important as it really is.

THE RELATION OF THE SUBURBAN CHURCH TO THE CENTRAL CHURCH IN PACIFIC COAST CITIES.

[A paper by the Rev. Sydney Strong, of Seattle. Read at the Pacific Coast Congress, in Portland, June 10-15.]

Let me first state the situation in the Pacific Coast cities, by which I mean cities like Seattle, Portland, San Francisco, Oakland, and Los Angeles. There is a central or "mother church," with from half a dozen to twenty suburban churches. The central church is comparatively strong, and well-organized and the suburban churches are in the process of a struggle and development uncertain in their issue. The central church seeks to cover the whole city with its activities, while the suburban church confines its activities largely to its own locality. The activities in both are similar in kind.

Let me next state the activities in the older cities, with Chicago as a type, with which I am familiar. What is true in the Pacific Coast cities now, was true in the older cities 25 or more years ago. In Chicago, e. g. there were three strong down-town churches, one in each of the three natural divisions of the city, New England on the north side, First on the west side, Plymouth on the south side. These three churches were large, strong and aggressive, while in the suburban districts were 25 or 30 struggling churches. But

as the years proceeded, with the movement of population, what was strong, became weak, what was weak became strong. The situation had been reversed. Plymouth and First are defunct or translated, and New England is fading away.

In the face of the facts of experience in the older cities, I now raise the question, will that happen in Seattle, Portland, Los Angeles which has happened in Chicago and the older cities? At this point I assume that this process has been attended with great loss in religious power and efficiency, which seems, to some of the far-sighted leaders of our church in the east, almost to threaten the integrity and existence of the denomination. I proceed to say that the problem in the Pacific Coast cities is how to avoid the loss and wreckage experienced by the older cities, and maintain at the heart of the city, an increasingly powerful organized religious centre. I also make the assertion that the Pacific Coast cities are peculiarly ripe for a forward development that will avoid the tremendous losses experienced in the older cities and raise a standard of efficiency that will make a world-wide influence for good—and further that our problem is not ours only as Congregationalists, but it belongs to the other denominations; and further that to bring the religious life of our Coast cities up to its highest efficiency is imperative, in view of the agencies at work in every modern city.

The problem before the Pacific Coast cities is this: The maintenance of the integrity of the churches and the **preservation of a strong religious centre.** To allow the down-town church to decay seriously affects the religious imagination, is interpreted as retreat, and is attended with losses in the time of testing of the city when every ounce of efficiency is demanded.

There are two ways to face our problem:

1. **The self-preservation way.** This is to let each church look after itself and to let things drift without any program. The kind of pastors at the head of the central churches will not solve our problem—though their disposition will materially affect it. There were large men over the down-town churches in Chicago 25 years ago—Goodwin, Noble, Gunsaulus, Arthur Little. Yet those churches have either disappeared or are disappearing. The self-preservation way is for the Central church to multiply its workers, increase its attractions, get all it can, hold all it gets, and in so doing make effort to minister to the whole city. This, roughly speaking, is the method obtaining today. The men at the head of the central churches from Seattle to Los Angeles, measure up in ability and kindliness of spirit to the men who headed the churches of Chicago, 25 years ago. What obtained in Chicago and the older cities, is bound to obtain in our cities, unless we at once catch a new vision—that is drawing men in other lines of activity,— unless we quickly find a program that will avert the impending disasters.

At this point I say this: The preservation of a central church, virile and aggressive, is far more important than the planting and maintenance of a surburban church. If one must die, let it not be the central church. But I say further that the surest way to kill the central church is to adopt the **self-preservation method.**

2. There is another method, which I call the **Altruistic Way.** It is that the central church may believe (and practice) that its own permanency and efficiency depend upon quickly building up suburban churches; and relating them sympathetically and fraternally to the mother church; to provide, so that a family moving into a suburban district will be encouraged to support the local work and at the same time retain a sympathetic relation with the mother church.

The next question is that of program. Here I am met with the wise and skeptical. "It won't work." How about membership? It would be impossible to handle the finances unless the churches are kept separate." Let me say a few things.

If one does not see the seriousness of the situation, then little more need be said. If, however, he sees that the old "let alone policy" has been at a great loss, not to our denomination only, but to the soul life of the city,—and at a time when civic character has been terribly beleaguered; he will be open to the following suggestions of program.

In every city from Seattle to Los Angeles, let a council of fifty men and women from all the churches get together, and consider frankly the relations of the churches, and plan for their future integrity and efficiency. Let it not be called by the mother church—but let it be the action of all the churches. The brotherhood might make the motion. These fifty men and women would soon become acquainted with the situation and make a plan to hold before the mind of the churches, just as all wise cities are planning today, with civic centres.

What those fifty men and women would do, I am not prepared to say. However, if I were a member of the council, I should be prepared to say the following things:

(a) Make a rough division of the territory into parishes. Let the churches keep out of each others territory. Duplication can only breed embarrassment, loss and unpleasantness.

(b) Encourage all Congregationalists to support the church of their own locality in its particular work. This would lead to a speedy growth of strong suburban churches.

(c) Provide for some kind of a dual membership. Some will say that this is impossible. It may seem impssible because we are not accustomed to it in religious life. It is not only possible, but common in other realms of activity. Thousands of men belong to two or more commercial bodies, two or more fraternal orders, two or more civic and social institutions.

(d) Some kind of a dual membership is not only possible, but would be the natural expression of a well-rounded church character. Every churchman living in the city has a double obligation; one to the locality, the other to the city at large. He should be encouraged to discharge the double obligation. Our great loss has come in that we have failed to provide for this in our church life. We have insisted that a man be a member of either the local or central church, when he ought to belong to both.—a thing which he can be, which he ought to be, and which the spiritual well-being of himself and the city demand.

(e) The suburban and central churches should be encouraged to do the work that falls to each naturally. The natural work of the suburban church pertains chiefly to the family; worship, training,— all that come under the head of education. The central church ought to cease striving to continue to be a family church, because work pertaining to the family can be done more economically and wisely by the suburban church. To load the children on street cars and take them several miles to the central church for Sunday School is abnormal. There is, on the other hand, much work that can only be successfully done by a central church; in those things that pertain to the life of the whole city. The central church should be an agency through which the suburban churches may express their civic re-

ligious life—as e. g. in civic and social and industrial matters, in city evangelization, in training of teachers, in missions. To do this the relation must be on a sympathetic and fraternal basis—one of genuine reciprocity. The mother church must cease being the strongest competitor of the suburban church—and in return the suburban churches must become integral and vital parts of the central church.

I am confident that there is abundant wisdom in each of the Coast cities to plan an adequate program. I am confident that it ought to be done and that the time is ripe now. I am confident that greater efficiency would come from a definite program, framed according to the altruistic method. I am confident, too, that the life and efficiency of the central church ultimately are more in jeopardy than the life and efficiency of the suburban church,even though the life of the central church is at present, —in Pacific Coast cities as in Chicago 25 years ago—strong, aggressive and buoyant.

Personally, I am little for organization as such,—and less for the machine. It is the spiritual life of our denomination in our cities that is demanding a more adequate expression; it is the soul of our cities and the moral and social crisis that we face that insists that we present a definite program of efficiency. Personally, I am captured by the rising spirit of civic common-sense and unity in our cities. At Seattle we have a Virgil Bogue, an engineer-architect who is presenting a civic plan for our citizens. Every wide-awake city has its Virgil Bogue. Their problem is to create a "City Sensible." I am captured by the wisdom, foresight and statesmanship displayed in the organization of the educational life. Our commercial life is responding to the same splendid civic spirit and demanding a program. I am jealous for the religious life, in which I am specially interested —that it respond to this spirit—that demands wisdom and foresight.

The Coast cities have today an opportunity religiously, that will pass in a decade—an opporutnity to prepare a definite program of efficiency. There are lines of movements that indicate what is possible, such as the Brotherhood movement and Church Extension societies, but these are only drops before the showers.

The first step is that a group of fifty men and women, from all the churches in a city, should face the situation and out of prayer and counsel should work out a program. Our future problems nearly all are involved in a wise and far-sighted and coherent program of efficiency.

SURVEY OF CONDITIONS IN RELIGIOUS EDUCATION ON THE PACIFIC COAST.

By Rev. Miles B. Fisher,

[Presented at the Pacific Coast Congregational Congress, Portland, June 15, 1911, by Rev. Miles B. Fisher, Coast Educational Secretary, Congregational Sunday-school and Publishing Society.]

It must be confessed at the outset, and happily, too, that there are more agencies at work upon the problem of religious education than can ever be discovered. Much less can any twenty-minute survey advert to them. There is no end to the variety of informal, personal, religious teaching, here a little, there a little, and scarcely an end to the avowed and formal agencies, for which praise God.

Moreover, there are many influences not avowedly religious which make toward this same end of religious impression, such as theistic nature study, finest literary classics, philosophy idealistic or pragmatic, and history. There are those, intelligent of the facts, who are sure the public schools are far and away the most successful agency in the field for moral instruction, and of only less value as teachers of religion—for morals, avowedly, by intent, of religion, because of the swift contagion of the noble personality belonging to so many public school teachers. Likewise, at home and in the round of social contacts, are to be found many and uncalculated influences to the same end. We who are zealous for religious education may take reasonable assurance from these facts. But we must indulge no false gratulation, for these untabulated influences have been always at work, and things are no better than they are. These diffused personal influences are fundamental data; they are sea level. What beside? It is necessary that we teach religion systematically if it is to have a place of continued respect and power. Religion is fundamentally of the heart and hence is sometimes elusive, as art is aesthetic and spontaneous and elusive. Yet both are reducible to law, and both are advantaged by a study of these laws, and of their exemplification in history. All other fields of universal knowledge are reduced to order, and these all severally related and wrought into a unity. If religious truth be not taught formally and in relation to other realms of knowledge, it is sure to be discounted. A coherent statement of a subject, in text-book size, is its first endorsement. Our school children very early use this touchstone. To one who has had only amateurish acquaintance with psychic phenomena, the evening seance and the unverified narration of a kindred spirit—to such an one give a book like Hudson's "Law of Psychic Phenomena," and see what dignity is imparted forthwith to the strange realm. If one who likes a picture just because he likes it, whether in the magazine section of the Sunday paper, or the Ladies' Home Journal, or a chromo, the question will be lifted to a level of respectful regard if he knows of, or reads, a book like Seven Lamps of Architecture, Stones of Venice, How to Judge a Painting, or Canons of True Art. We have done something, just to show the modern text-books of religion, co-ordinate with the best text-books beside. Of course, the better thing is to lead teachable minds to make such knowledge their own. **Either** requires that we go beyond a sole reliance upon the gentle diffusion of a fine personality. For purposes of religious education we must invoke the common tools of education—orderly, related knowledge. And this for the further reason that in a realm of such vast importance as religious education, our youth need the intensified influence which results from a good teacher, a fit subject, and a focalized interest. If personality is the great religious influence, teaching is that personality supported by favoring environment and using good tools.

In the acquisitive, organizing years of adolescence, teaching is indispensable, and for children, a great help. Moreover, in the case of children, whose parents are deficient in religious knowledge, in ideal, or in character, the **teacher** is the likeliest person toward whom love and respect may be shown; and respect and love toward a good friend are the **absolutely necessary** steps to reverence and devotion to God.

The obvious need, then, is a modernizing of our work of religious education in matter and method. And happy we are that the modern schoolmen have yielded such rich material! Our realm has been one of the last to feel the power of the new era in science. Physics, chemistry, biology, anthropology and linguistics, and the practical arts have all felt the impulse of the nineteenth century before pedagogy, psychology, and religion, including historical criticism of the Bible.

But the day has come. The new literature is issuing. The new spirit is moving abroad. What an **occasional** teacher did formerly, he hardly knew how. Many are going to do and be sure of it.

The institution whose self-interest would argue greatest eagerness in the new movement is the church, and the institution we should most confidently expect to popularize its own finding is the college.

Since Plato's time it is upon the reverse of the escutcheon of every institution of higher learning, "Let us have light though we perish in it." Neither college nor state university has been quite consistent with the motto. The college has been suspicious of the thought that endangered an organic symbol of faih—perish thought rather than the dogma. And the university has banished thought that touches religious interests. The colleges have shown a disposition to teach religion of a kind, each its own kind, but they are scarcely answering the demand that their students qualify to teach religion.

I sent questionaries to the colleges of our coast and to the State Universities, and have replies from thirteen of the former, including Leland Stanford, and from six of the state institutions.

To the colleges I wrote:

Undertaking an inquiry into some aspects of religious education on our coast I am writing you in quest of certain information necessary for my purpose. I make no doubt you share my interest in the question of religious education, but trust I do not too far encroach upon your time. Please tell me, so far as concerns your own institution:

1. Are there courses in the Bible? How many? Number students in same?

2. Courses in Hebrew or Christian Religion? Number students in same?

3. Under Pedagogy, do you teach Religious Pedagogy in particular? Number students in same?

4. Do members of the faculty undertake to guide and enrich the religious experience and concepts of the students in voluntary organizations like the Y. M. C. A.?

5. Do you give popular courses, like University Extension work, for Sunday-school teachers, pastors and parents, with intent to popularize sound practice in religious instruction?

All report instruction in the Bible, although Throop Institute of Pasadena gives it but nominal place in an English course. The average college offers five courses in the Bible and enrolls in these five courses 106 students. There are six colleges offering courses in Christian religion. Four only report classes in the same. Whitman College enrolls 250 in theirs, the least enrollment being 15. An average of 55 in four institutions is no great showing in the study of religion. Religious pedagogy is confessed in two colleges, 10 in one class, 15 in the other. One college sketches a fairly good cause. Because the class took the diploma of the International Sunday-school Association Teacher Training Department, it does not follow that they had studied no more than the association requires for a diploma. But think, that of thirteen colleges reporting, but two make a pretence of training to teach religion, and they all (excepting Throop and Leland Stanford) have religious origin and nurture.

All but Throop, which has no Y. M. C. A., report the faculty members helpful to the associations in guiding and enriching the religious experience and concepts of the students.

There appears to be no college which conducts extension courses for popularizing sound practice in religious education. Such a course is contemplated by one college, and one extension course on the Bible is reported by another. The colleges are attempting no specific contribution to the people's need at this point. The universities report strong voluntary support of the Y. M. and Y. W. C. A.'s by the faculties. Otherwise the questionaire received a negative in every particular except that religious pedagogy may be considered under the great subjects of Education and Morals.

To the State Universities, Throop Polytechnic Institute and Stanford I addressed a further query, prefacing it with the following quotation from the Bulletin of the University of South Carolina.

6. "The School of Education of the University of South Carolina offers an extension course in the practical pedagogy of the Sunday-school. The aim of this course is to assist the Sunday-school teachers of the city to apply to their work the scientific principles which have been so fruitful in modern education. Such subjects will be treated as the study of pupil nature, Bible study, the study of the lesson, equipment, organization, program, getting and holding pupils, the relation of the Sunday-school to the home, the influence of the Sunday-school on life. The class will meet at 8:30 p. m. each Monday of the first term, beginning October 24th. The place of meeting will be Davis College, on Bull street. All Sunday-school superintendents, teachers and prospective teachers, all pastors, and all other persons who are interested, are cordially invited to attend and join this class. No fees are charged for this course. Applicants are requested to register at the president's office.

S. C. MITCHELL, President."

This query follows: Would the charter of your university permit such a course as this given in the University of South Carolina? If so, do you think it would be expedient, and of such value as to warrant the undertaking?

You will be interested in the replies:

1. Throop finds it impracticable; being polytechnic, the proposed work lies outside its function.

2. University of Oregon judges it not practicable, if possible. By fixed policy the university steers clear of religion.

3. Oregon Agricultural College thinks it doubtful whether permissible; the proposition would certainly be inexpedient.

4. University of Idaho doubts whether it could be done.

5. Ex-president Babcock of Arizona University says the law permits, but there is no demand. The University of Arizona has not even a Y. M. C. A.

6. President Kane of Washington reports the duplicate of South Carolina's work as probably possible according to the charter, but not undertaken.

7. In a personal interview with President Wheeler of California, he said the law would forbid the duplicate of the University of South Carolina's work. The difference between these two institutions is as far as the East from the West. The presence of large bodies of Jews and Roman Catholics, both loyal to the university and both sensitive to religious intrusion, makes it necessary to keep strictly to the charter in the mater of religious and political propagandism. While in the department of Education, religious education might have place as a branch of general education, it would be inexpedient as stirring criti-

cisms enough to undo or offset the advantage gained. The university is happy and favored in the presence along side of the theological summaries, with which exchanges of educational advantages and academic courtesies are an established order. There is no choicer or finer body of men in or out of the university faculty than the faculty of your Pacific Theological Seminary. The more we have to do with them the better we like it.

I was interested in President Jordan's reply to this same query. He says: "The character of our university would permit any kind of instruction, including that indicated in the University of South Carolina. We have not at present the staff which would permit such a course, but if money for salaries were provided, we would accept the work."

State institutions can do nothing in most cases; the others would probably find it inexpedient. And yet, this should be said. All our best educators are well aware that moral training finds its best if not its indispensable support in religion. They are therefore glad to see religion flourish in the schools. University presidents who must be careful what formal place they give religion in the curriculum, nevertheless find proper and effective ways to forward this paramount interest. Thus it transpires that more efficient support is given the students' religious life than can find showing in the catalogue, or in reply to a questionaire.

The colleges may do this work of qualifying education in religion but for want, either of money or of a sense of importance of the work, or of a demand for it, they have made little effort. Definite steps are being made to enlist colleges in the task (especially Congregational Colleges) in co-operation with our Sunday-school Society. It is critically urgent that our college-bred young people should have a fitting for religious education, beyond the curriculum of the institution. This may be furnished either by the Christian Associations, by the churches, or by denominational guild halls.

There is no time to discuss this point, though I will say, in passing, that this opportunity should be seized by our Y. M. C. A.'s as a door of hope out of their too individualistic devotional Bible study. The Guild Hall idea reads well, and has worked well in Michigan and Wisconsin, but it takes a lot of money, supporting sentiment and local leadership.

Our Theological Seminary recognizes the increasing importance of training competent teachers of religion, and has been providing expert instruction by a choice man out of the university faculty.

But what are our churches doing to provide good religious education for their children? What are they doing to train willingness into expertness, and, it should be said, by the offer of expertness, to incline to willingness, for I am persuaded that there are many who would take the task if they could only be satisfied that they were fit.

The Teacher Training Class is the only agency I know of for doing this preparation; we used to call it the Normal Class. The figures I have gathered are the most recent where they touch our coast problem most closely, and while not accurate they suffice as a fair basis for comparison. We Congregationalists have nearly five per cent of the total Sunday-school enrollment in the United States. But only 2½ per cent of those training to be teachers; 3½ per cent of the nation's Sunday-school enrollment is in Teacher Training classes; 1 7-10 per cent of our enrollment is in such classes.

Considering the whole country the Methodists enroll nine times as many in Teacher Training classes, the Disciples of Christ ten times. Make what discount you will on account of their inheritance and take what satisfaction you will on account of ours, but don't take and make too much, for the figures show how we and they are headed, which, after all, is of most significance.

Come now closer and survey the figures for these three coast states. The total coast enrollment is 358,000, of which we have 44,500, or 12½ per cent.

The coast teacher training enrollment is 7,025, of which Congregationalists number 213 or 3 per cent; i. e., about 2 per cent in Oregon and Eastern Washington, 3 per cent in Western Washington, and 4 per cent in California. But at the best, what a come-down from the ratio of enrollment. If there is comfort in it, we may remember that our 3 per cent is a bit better than Congregationalism country-wide at 2½ per cent.

In Southern California, where we are perhaps as numerous and certainly as well conditioned as the Disciples of Christ, we have 18 training to be teachers; they 222, or 12 to our 1. In the Inland Empire the Disciples, who are of our strength, have 427; Methodists, 286; Baptists, 174; Presbyterians, 161; Congregationalists, 35; or ratios of 1 to 12, 1 to 8, 1 to 5 1 to 4½. These figures are fairly representative.

You squirm, "but really what do figures tell of the kind of teaching these get? What are they learning?"

Some of it quite poor, I dare say—and in some Congregational classes, too. And as for assuring ourselves that we are of a stock that has always prized learning and shared plentifully in it, how shall it be known, if not by uncommon eagerness for best knowledge? Is knowledge handed down, like acres, with never any attainder? Neither is learning static, a somewhat to be had and held unimpaired. True learning means a discriminating desire for more learning, a knowledge of where to get it and how to use it. I would to God we Congregationalists might be forever done with a smug satisfaction in a well-furnished ancestry, and do deeds that become it.

Our schools are showing a general interest in the Graded Lessons and the graded school, but I dare not quote the flattering figures, for I am satisfied that much of the grading reported as done is not thorough-going.

Schools are reported as graded, when they are only classified for quarterlies of various winds, not segregated into departments, nor provided with heads of departments. For instance, 90 per cent of California schools reporting claim to be graded. My knowledge of them compels me to conclude that the questionaire and the school have had different ideas in mind by "graded school."

But making generous discount, there is an evident show of interest in the new graded work, the International, the Bible Study Union, and the University of Chicago courses, especially in that portion of the graded idea which can be done by vote and fiat and which concerns organization and literature. The necessary correlative of graded work is Teacher Training. This is a matter of persons and pains, of patience and perplexities, and then of power. These ought ye to have done, and not to have left the other undone. If we shall, our venture will be abortive. The graded regime is a finer and better-edged tool, and requires understanding.

Our Educational Department has planned courses in Teacher Training better than any heretofore. Necessary literature is in hand, or now issuing. What is needed is an intelligent interest on the part of our pastors, to bring the

matter before their churches and schools, patiently explaining, and strongly guiding to the heartiest recognition of the church's business. The educational secretary for the coast stands ready to help with literature, a visit, an institute, or in counsel. This year we want to see 100 schools on our coast maintaining Teacher Training classes. We expect to see it. More will follow. This is a reasonable aim. Take the task, brethren.

I long to see our historic place of leadership in intelligent religion maintained. Our hopes must be based on fairer figures than these. I know how deceptive figures are. But those figures are trustworthy as a basis for comparison. I know how much ingrained intelligence New England Congregationalism possesses as our princely working capital; but two-thirds of our Congregationalism is of miscellaneous antecedents. New England has seed to offer; we must till and tend. I long to see the day when our Congregationalism of the Pacific Coast shall realize the vision of Dr. J. K. McLean, moderator of our first Pacific Coast Congress, our saintly seer. Men here have long felt the thrill of material conquest. They have now awakened to the proud place of secular education. It remains for this whole great western empire to complete its evolution; to be clothed upon with a high sense of divine destiny, a solemn sense of the majesty of righteousness, and to walk humbly with God.

BY THE SIDE OF THE ROAD.

By W. N. Burr.

"Myself and I went wandering today.
We walked the long white-webbed roads away,
Saw much green marsh-land, much blue splendid sea.
The wind was happy with myself and me."

These lines from a recent magazine poem drifted to mind as I took the road the other day, really to meet the demands of a pleasant duty, incidentally to "commune" with some of Nature's "visible forms" that live by the side of the road.

On my right towered peaks of the Sierra Madre range that cuts off our fertile valleys from the arid deserts of the interior. At my left rose the Verdugo hills. Before me stretched the road that leads down Glendale way through the Verdugo Canon.

It was early afternoon. The sun shone with just comfortable warmth. A cooling breeze, stirred by some fan in Nature's hand, moved to and fro the lighter branches of the trees, and lent its aid in keeping the temperature at the comfort point.

I had a sense of the mountains, but gave little heed to them on this tramp. All through the afternoon I was conscious, too, but just vaguely conscious, of mocking-bird trills and twitterings off somewhere in the brush. But, like the mountains, the bird-songs are only background features of my mental picture of that hike down the canon. My attention was held chiefly to the riot of plant-life that lined the roadway.

It is not true of myself and me that we "saw much green marsh-land, much blue splendid sea," for we saw nothing of the kind up here in Mountain-Land; but with that line eliminated, the magazine poet's descriptive phrases fit well the present case. And what we did see yielded quite as heavy a "harvest of delight" as if we had seen marshland and sea.

The start was made from La Canada—La Canada "Center," if you please. There is purpose in this by-the-way definiteness. I was 'phoning a Pasadena physician not long ago, calling him to come to the help of a sick man.

"Where are you? ' he asked.

"At La Canada."

"But **where?** La Canada valley is some miles long."

"Come up to the center of things," I replied, "and you'll find your man—he's right here."

'Oh! you have a 'center' up there! I thought 'La Canada' meant anywhere in the valley."

Later I had the pleasure of pointing out to the good man the main features of La Canada's point of focalization—the neat church and modern bungalow parsonage; the school-house; the two stores, post-office, blacksmith's shop, etc.

"I did not know you had taken on so much of metropolitan dignity," he remarked, gravely.

It was a barley-field by the side of the road that first caught my attention as I went wandering that afternoon down towards the canon; but it was not a barley-field to cause a farmer-heart to rejoice greatly in anticipation of a heavy yield of either grain or barley hay. The growth was scant; and the stalks beginning to head though only a few inches high, somehow reminded me of little child-mothers and child-widows—perhaps a lingering impression caught in some period of preparation for a missionary meeting on "India." Some grain-fields are turning out that way this season—the rains came late the past winter, though they made up for lost time when they did come. But the necessarily late-sown grain is not producing an over-abundant harvest. The thin "stand" in this field made the Charlocks, the natural invaders of grain fields, all the more noticeable—mustard and wild radish flaunting their blossoms in little patches where only good grain is wanted.

The wild grasses by the roadside were fast turning summer-brown—where they were not gray with dust. The road much of the way was not such an one as a fastidious footman would fancy, for it was heavy with sand and dust; but I found it soft, like a padded carpet, and was glad I had thick dust rather than jagged stones to walk upon.

Among the grasses grew clumps of hoarhound, nightshade, and the higher-growing "cigar-plant," all in blossom. And there were numerous patches of poison-oak, and the ubiquitous sunflower. Frequently a thistle appeared in the ranks, its prickly blossom-head just getting ready to burst into bloom; and standing up straight among the drooping grasses I found at long intervals a belated Brodiaea. Protectingly overtopping the humbler growth was a tangle of alder bushes, and grease-wood, and scrub oak.

I stopped to chat with a farmer friend who was "furrowing out" preparatory to irrigating long lines of corn that he had planted between the vine-rows of his vineyard. I was inclined to sport with him by contrasting his corn-field with those with which some of us were once familiar back in the land of "corn and hogs."

"I'll have fine roasting-ears by and by, and I'll make you acknowledge then that we can raise corn in California," he answered, with a twinkle in his eye.

Walking on I noted sage, lupine, and two varieties of mimulus in the tangle by the wayside; and wild cucumber climbing over the bushes dangling its fat, prickly, piggish-looking seed-pods. I came upon a recently-planted field of melons, possibly, or pumpkins, the surface of the planted hills just beginning to break under the pressure of the life beneath. This field was edged with a long row of potato-plants, and was guarded by a warning sign which read,

"FOISEN OUT." In that recent Atlantic Monthly article that has made such a stir in certain quarters—"A Letter, to the Rising Generation"—the author among other charges of deficiency against the youth of today says they "cannot spell," I wondered as I walked on a few steps and came upon another warning sign bearing the same "strange device,"—"POISEN OUT"—if it were indeed a representative of "the rising generation" who was guilty of that atrocious spelling, or some member of an older generation. Poor, overworked letter E! It must be that this maker of warning signs does not know that you have more to do than any other letter of the English alphabet, else he would not be forcing upon you work that has been assigned to one of your fellow-laborers.

Pink patches of prickly phlox began to appear by the roadside, flanked by the taller milkweed. And just here, for the first time that afternoon, I saw the dodder clinging to the wayside bushes, looking sometimes like great splotches of yellow paint dropped upon the shrubbery, and sometimes like yellow garments spread on the bushes to dry.

I gave a passing glance at a fine apricot orchard, well cared for, and the trees carying a full and healthful leafage, but very little fruit. The apricot crop will be rather short this year in these parts—perhaps due to lack of the early rain and to a belated spring, though just when "spring" is supposed to "open" in Southern California, who can tell? But it was humbler folk that I was looking for that day, so the apricot orchard was given but a glance. There were tidy-tips, and "Indian Paint Brush," and a few poor little dwarfed popies near by that claimed the more attention.

By and by the road opened into a larger thoroughfare, and at the corner stood a little shack with a dark-skinned man sitting on the doorstep sleepily nodding. Indian or Mexican? Like some families of birds and of plants that perplex the student who tries to distinguish species from species, the human family sometimes presents its race-riddles of similarity. That shack with its drowsy doorstep-man may have been a picturesque or a forlorn feature of the landscape—just as one might be inclined to look at it.

I might well have ended my walk here and turned for the back-home tramp, for the new road soon took on the airs of a boulevard; and who, in quest of wild things, ever cares to run into a "boulevard"? By the side of the road were now lemon orchards and vineyards, and the vineyards covered much the larger acreage. There was a winery suggestiveness about the whole neighborhood that held no charm for this pedestrian, so he soon turned and like a frightened rabbit sought the shelter of "the bosky." A neighbor whom I had met toiling up from Glendale with a heavy load of baled hay was soon overtaken, resting his horses. A lad with a balky motorcycle that spluttered much but would not go, was encountered at almost the same point. The care-free, independent man on the road that day was the man on foot.

La Canada, California.

THE CONFERENCE OF CONGREGATIONAL SEMINARIES.

An important meeting of the Seminaries that are engaged in training students for the Congregational ministry was held at Cambridge Mass., on June 8th and 9th. Andover Seminary acted as host on this occasion and extended a most generous hospitality to the visiting delegates, providing for their entertainment in Cambridge and Boston. At the first session, which was held at the home of President Albert Parker Fitch, twenty professors, representing six seminaries, were present. It proved impossible for Oberlin and Pacific to send delegates at this time, but they forwarded assurances of their desire to co-operate heartily in all plans for advancing the cause of theological education.

Important questions relating to the life and work of the seminaries and to their service for the Congregational churches were discussed at three extended sessions. The possibility of making the seminary increasingly helpful to ministers already in the field, specially to those in home missionary parishes, was carefully considered, and a committee, of which President Ozora S. Davis of Chicago is chairman, was appointed to take in hand the organization and conduct of theological institutes under the auspices of our seminaries.

A committee to acquaint college men, through suitable literature and otherwise with the present opportunities for service in the Christian ministry, was appointed, with Professor Calvin M. Clark of Bangor as chairman. The conference warmly endorsed the efforts of our colleges to provide suitable and efficient instruction in the Bible for all undergraduates, but felt that it was ill-advised and unwarranted for our colleges to announce that they could cover approximately the first year at least of a theological course.

It was decided that the next annual meeting of the Conference should be held early in June 1912. The officers elected for the ensuing year are: president, Dr. E. Lyman Hood of Atlanta; secretary, Professor G. Walter Fiske of Oberlin; executive committee—the president and secretary, with President Charles S. Nash of Pacific Seminary and Professor Warren J. Moulton of Bangor. President Mackenzie, on behalf of Hartford Seminary, extended a very cordial invitation for the conference to hold its next meeting in Hartford.

Among the Churches.

CALIFORNIA.

Fruitvale Avenue, Oakland.—Four new members were received last Sunday on confession of faith.

Pasadena, Lake Avenue.—Seventeen were received into membership in the Lake Avenue Congrgational Church, Pasadena, on Children's Sunday, June 11th—two by letter and fifteen on confession. Forty-seven have been received into membership since the first of the year, the majority on confession.

Oakland, Plymouth.—Last Sunday was "Children's Day." The church and Sunday-school room were filled with two hundred and sixty children, besides a large congregation of adults. Five little ones were baptized by the pastor and a class of thirty graduated from the Primary Department. At the communion service on June 11th ten new members were received into the church, three coming on confession of faith. This makes forty-seven received into membership since the first of January. The average attendance at Sunday-school during May was 314.

Rio Vista.—Children's Day was observed in the church

at Rio Vista, Sunday, June 11, at which service three little ones were dedicated to God by the rite of baptism. Ten dollars, the amount asked of Rio Vista by the "Apportionment Committee," was contributed to our Sunday-school missionary work. The assembled congregation was delighted with the new leaded art windows which have been placed in the church at a cost of several hundred dollars, and which were the gift of our enterprising and aggressive Sunday-school superintendent, Mrs. Peter Cook.

COUNCIL AT MARKET STREET, OAKLAND.

The adjourned meeting of the Ecclesiastical Council called by Market Street Church, Oakland, to advise about relocating and rebuilding, was held Monday, June 19th. A special committee, appointed at the earlier meeting, reported at some length on conditions in that part of Oakland. After lengthy discussion resolutions were adopted as the findings of the Council, giving its endorsement of the plan to buy and build at the corner of Filbert and 18th streets, and petitioning the California Home Missionary Society to grant any reasonable request from this church for aid. Also a word of special commendation of the pastor, Rev. Griffith Griffiths, and of the church for their loyalty and fidelity.

BURTON M. PALMER, Scribe pro tem.

JULIA PRESCOTT WOODS.

Mrs. Julia Prescott Woods, beloved wife of Rev. L. L. Woods, Ph.D., died at the Minor Private Hospital, Seattle, June 5th. With marvelous buoyancy of spirit and dauntless courage Mrs. Woods heroically resisted to the last the incurable disease with which she was ill.

Mrs. Woods was born in Shirely, Mass, November 26, 1842. She was educated at Worcester Academy, Mass., and was married September 5, 1865. Two sons came to bless the home; one survives—Harry P. Woods, a business man of Seattle. While Mrs. Woods was a faithful colaborer with her husband in his pastoral labors, she was most deeply interested in missions and in primary Sunday-school work. A gift of story-telling endeared her to the hearts of all children. A gracious sweetness and an irresistible charm of manner gave her a most winning personality that won friends wherever she went. Mrs. Woods was a talented and accomplished musician and a successful teacher of music for more than forty years.

The funeral was held in the Congregational church at Snohomish, where Dr. Woods is pastor. The services were conducted by Rev. A. B. Van Zante, pastor of the Presbyterian church, assisted by Rev. H. A. Livermore, rector of the local Episcopal church. Interment was in the G. A. R. cemetery amid a wealth of beautiful flowers that silently told the story of love and sympathy.

There was a young lady from Kent
Whose grammar was terribly bent;
She said to her flame,
"I'm glad you have came,
But I'll miss you so much when you've went."

Have you read "A Modern Revolt from Rome?" Jennings & Graham, 5 City Hall Ave., San Francisco.

The Home.

ENTERTAINING ANGELS.

"Among the formative influences of my life I count the hospitality of my parents'" said a noted man, recently.

"Our home was always open. It was literally true that no one was turned from our door. The pack-peddler found a bed in our attic and a seat beside the fire, and as a boy I listened with wonder to his tales of trade and travel, and they seem to me now to have been of more value than much that I learned from books. We housed poor forlorn creatures with never a fear of burglary, and although we children were sometimes impatient at the kinds of people whom our home sheltered, we were educated by it in our sympathies, and sometimes rewarded in ways unlooked for.

"I cannot pretend that it was always so. Most of those who accepted our hospitality passed on, and we never heard from them again, or they returned to ask other favors, and were not always grateful. We were imposed upon at times, but never suffered any serious loss, and we had great gain in what we children learned of practical charity and human sympathy.

"I remember book agents and peddlers who stayed with us, and father often bought their wares. I remember one poet who certainly was so born, for nothing had ever happened to make him a poet, who sold his own verses in paper covers, and recited them to us by the fire. Crude enough they were, but he put his heart into them, and they were saved from being ridiculous by his earnestness, and we enjoyed them.

"But besides these, we entertained ministers and missionaries of every sort. We had far more than our share, because many homes disliked the trouble of entertaining them, and mother was always ready.

"I will not pretend that all these men brought to the home distinct contributions of lasting good; but the aggregate of their influence was stimulating, wholesome and permanent.

"To one of these, a returned missionary, who had published a little book of his own travels, I owe much of my love for reading about lands I have never visited; to another I owe my interest in geology, for he found 'sermons in stones,' and preached one of them to me, and made me eager to know what afterward, at his suggestion, I found in Hugh Miller's books.

"Another, who had worked his own way through college, answered my question as to the minimum amount of money that would take an ambitious boy through the four years of a college course by saying, 'If you are in dead earnest, you can go to college without one red cent, and get through.' I never forgot it, and I came very near to proving it true in the four years of hard work which finally brought me my diploma."

Much more than this he said, looking back through the years at the influences that had blessed the modest home of his boyhood. Hard work, a good constitution, faith in God, and a firm belief that hospitality should be given without grudging, these had been his inheritance.

There are signs that hospitality is not so common as once it was among religious people. The summer pulpit supply is entertained at a hotel or with personal friends, and not, as formerly, sent to homes. Religious conventions depend

less upon free entertainment and more upon the hotels. This change has its desirable features; but it needs to be remembered that many who have entertained strangers have thereby entertained angels unawares. Well to the front, among the incidental virtues of religion, is the use of hospitality without grudging.—Youth's Companion.

THE UNITY OF THE HOME.

Sometimes the wife feels that her sphere is a narrow as well as a subordinate one. The husband in his business or in public life may have wide influence, but she lives within the walls of home, and her influence appears to go little beyond her children and her servants, if she has any. Yet the true idea of the home is that all which is done by its members is shared by every one of them. The wise man knows that he could neither accomplish what he does nor enjoy what he has without the co-operation of his wife. Their life work is one. They are joint owners of their possessions. It is a mean husband who does not admit his wife into full partnership, and it is an unworthy wife who does not claim that relation and devote herself to justify her claim.

In the ideal home the servants are made to understand that they share in its output and its usefulness; and there are homes which approach this ideal. Every one works better when he is in agreeable partnership, and when he sees results of his work worthy of his best efforts. In England the number of domestic servants employed is considerably larger than in American households of the same class and the relations between them and the head of the house are somewhat more formal than in this country. This explanation may be necessary in order to a proper appreciation of these words which Rev. F. B. Meyer once addressed to his household servants:

"Please understand that I am not too proud to black my boots, make my bed or brush my clothes, but if I did these things which you can do as well as, and better than I can, I should have neither time nor strength for writing and speaking. Therefore, I leave you to do what you can do equally well as myself, whilst I do what you cannot do; but at the end of all things, God will put together the total output of this household, and if there is any result from all my work, some of it will certainly be credited to you in proportion as you set me free to do it."

Such a relation as is here described between the members of a household makes for its real unity. It is only a just recognition of partnership—a recognition which if it were more commonly made, would do much toward solving the servant problem.

The relation which makes the unity of the home is not less applicable to most kinds of business. The head of an office or a shop is its most conspicuous member. He is not always the most necessary one. But if he understands that he is dependent on his associates and subordinates for whatever he is able to accomplish, and makes them understand this, treating them as partners, there is reasonably sure to be worthy and enjoyable work done in that establishment, and in most cases it will prosper.

YOUR BOY.

You do not know what there is in him. Bear with him; be patient, wait. Feed him, clothe him, love him. H is a boy. You think him light-hearted and fear he is light-headed as well. But remember, he calls you father. When he played on your lap you fondly hoped he would some day be a great and useful man. Now that he has grown larger and his young blood drives him into gleeful sport, and makes him impatient of serious advice—rattling, playful, thoughtless—you almost despair. But don't be snappish and snarlish and make him feel that you were disappointed in him. He bears your name, and is to send it on down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him, but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. While his body grows larger and stronger, his moral and mental nature may expand and improve.

Educate your boy. You may think that money spent in that way is money spent in vain; there is nothing in him, he has no pride or aspiration. You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent energy; develop and direct and thus start your boy agoing with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of fame.

If you cannot educate him, let him educate himself. That is the best way. That will make him strong—a giant with whom no one dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened by rough labor, have endured the fatigue of toil. Many such are in our minds now. Labor omnia vincit—labor conquers all things. The old Roman was right. We see it in a thousand instances.—Public

---

THE HOUSE TURBULENT.

Jane Austen has described it, in her account of Fanny Price's uncomfortable visit to her mother at Portsmouth: "The living in incessant noise was the greatest misery of all. At Mansfield no sounds of contention, no raised voice, no abrupt bursts, no tread of violence, were ever heard, all preceded in a regular course of cheerful orderliness; everybody had their due importance; everybody's feelings were consulted. Here everybody was noisy; every voice was loud. Whatever was wanted was holloed for, and the servants hollowed out their excuses from the kitchen. The doors were in constant banging, the stairs were never at rest, nothing was done without a clatter, nobody sat still and nobody could command attention when they spoke."

Do not parts of this description apply to homes in other respects better equipped and better managed than the shiftless Mrs. Price's? Do not many mothers, in their reaction against the over-primness and precision which is supposed to be characteristic of the childless house, look on noise and confusion as a part of home happiness, and pride themselves on allowing an unlimited amount of it?

A certain amount of nursery noise there must be, of course. The noise of bad temper, too, sad as it is, is not a noise that any parent can hope to check at once, by fiat. But there is a whole line of noises, made by half-grown or even grown people, that might be checked, as a mere matter of decorum, if once the principle were admitted that a reasonable amount of quiet is desirable about a house.

Voices are not all equally soft and pleasant, but the

attempt to keep the voice at an agreeable pitch is one that no child will ever regret in later life. So of a light tread, or a quick, deft way of shutting a door. In passing, the importance of the shut door is not sufficiently recognized. Keeping the doors habitually closed between the work and the leisure rooms of the house gives an effect of tranquility as one enters which no amount of decorating or dusting can achieve. On the sleeping-floors, too, the habit of making or adjusting the toilet with door open to the hall is not of the daintiest, even if only the family is at home.

To learn to do work quietly, "without a clatter," is a positive advantage to the worker herself, apart from the gain in the comfort of the household. A notable housekeeper of the last generation used to say that no one knew how to make bread who couldn't mix it up on the parlor table. Cooking school pupils and nurses in training know how much neatness and deftness count, and both are factors in noiselessness.

Talking back and forth between rooms, in such a tone that others must hear whether they wish to or not, is downright bad manners and should be so regarded. That calling a person to come—whether to answer a question or do a service—is only admissible from a superior to an inferior is an obvious dictum of propriety, and one by which the mother of the household alone has the right of universal summons. As a lady, the rules of courtesy allow her to call her husband; as a parent, she calls her children; as an employer, she calls her servants. But as a matter of fact, in most households, the mother is more called to than any one else. She begins by answering the call of the baby, too young to come to her; she runs to the help of the hurt child; and the habit fastens itself on her and on them, so that it seems perfectly fitting that her grammar school children should call upstairs to her to throw them down clean handkerchiefs, even if it involves her walking from one end of the second-story to the other.

But the result is absurdly contrary to that principle which Jane Austen hints at in the sentence, "Everybody had their due importance." To appreciate relative importance is a mark of good breeding, and it is no real kindness to children that leaves them ignorant or untrained at this point. We often hear it said that an unselfish mother makes selfish children. It is quite as likely to be true that an unselfish mother makes ill-mannered children.

SUITABLE MAGAZINES.

A singer should be accompanied by Harper's.
An auto racer should stick to The Century.
The sailor should study The Atlantic.
The devourer of books should try The Literary Digest.
The widower should look for The Housekeeper.
The tired man should ask for an Outing.
The librarian should look for The Bookman.
The church social committee should have The Bazar.
The suffragist should insist on The Woman's World.
The sick man should cling to Life.
The astute chicken-raiser wants The Smart Set.
The pugilist should seek The Arena.
The coal dealer should ask for Collier's.
The walking delegate should look for Popular Mechanics.
The clockmaker should have The Dial.—Life.

Our Young People

THE LITTLE HAPPY THOUGHT.

A helpful little Happy Thought went hastening on its way,
All in the early morning of a long and busy day.
"I've neither hands nor feet nor tongue," it mused, "but I'll not sorrow,
For boys and girls are plentiful, and so I'll merely borrow."

Now little Nell was skipping by, to visit little Jane.
Presto: the little Happy Thought was beaming on her brain.
And so she turned and hurried back, and stayed at home instead,
Reading, with merry, tripping tongue to poor, blind Cousin Ned.

Off went the little Happy Thought, and saw some idle feet
Drumming their heels against the steps, upon a quiet street.
And soon those feet were carrying, upon an errand hot,
Their smiling owner, who had whined and said he'd "rather not."

If "Satan finds some mischief still for idle hands to do,"
Why, then, a little Happy Thought can set them working, too.
And, judging from the many things I notice every day,
That helpful little Happy Thought is still upon its way.

—Minnie Leona Upton, in St. Nicholas.

HOW A DREADFUL BIRTHDAY BECAME A HAPPY ONE.

As her birthday approached, Hilda's usually sunny face grew soberer and soberer, although she bravely tried to hide her feelings from the others. In fact, it began to grow sober quite a while beforehand, for this was to be the very first birthday Hilda had spent away from home. Her parents were moving to a new house in the West, and it had seemed best to send Hilda to Aunt Martha's, where she could attend school with her cousins until they were well settled.

Hilda had really enjoyed being at Aunt Martha's until she remembered her birthday. Then she suddenly realized how much she missed her father and mother, and her schoolmates at the old home, which wasn't to be her home any more. Of course she knew that she would receive presents, just as usual, and kind Aunt Martha and her two cousins, Nina and Mary, would do all they could to make her happy, but it wouldn't be a bit like being at home, for all that.

"I do believe Hilda's homesick," her cousin Nina told her mother and younger sister in confidence.

"It's on account of her birthday," Mary put in eagerly. "I know how she must feel about it, being away from home, and knowing she's never going back."

"Hilda's home will be where her parents live," her mother stated, smiling down upon the two anxious young faces before her. "Home is always where our dear ones are. It won't be long after Hilda rejoins her parents before she will feel as happy in the new home as she ever did in the old one. But can't you two girls put on your thinking caps and plan some surprise for Hilda's birthday that will help to keep her from being too homesick? It comes on a Saturday, you know."

"Oh, mother, I have it," exclaimed Nina excitedly, and

whispered her idea into her mother's ear. "May we do it? Will we have time?"

"I think so," replied her mother, "but it will mean quite a lot of work for you both, and other people may not be taken with the idea, you know, so you mustn't be disappointed if the plan fails."

"Oh, what is it?" pleaded Mary. "Do tell me. I simply can t wait a minute longer."

Hilda really was so taken up with trying to hide her own wretchedness that she didn't notice that anything was afoot, so the post card shower—for that was the form the birthday plan took, though it was different in a way from post card showers in general—came as a complete surprise to her.

Her cousins had written to Hilda's parents, and to various aunts, uncles and cousins in different parts of the world, to say nothing of Hilda's most intimate school friends at her old home, telling them about the birthday, and asking them to send Hilda a birthday post card containing some message from themselves, before the day, and most had responded gladly.

Then, as the post cards arrived, instead of being given at once to Hilda, they were put away, as were the presents which also came, to await her birthday. And oh, how busy Nina and Mary, to say nothing about Aunt Martha, were getting ready for it!

When Hilda took her seat at the breakfast table in the morning of her birthday, feeling that she would cry if she attempted to eat, she found a funny postcard beneath her plate. It represented a tiny boy with a ludicrously woe-begone face, and beneath it was printed, "My burfday, an' no presents!" Beneath this was written in her father's familiar scrawl, "Many happy returns, daughter, and I promise you the above wont be your fate. Box sent by express. Lots of love from mother and myself."

Besides the post card, Hilda found under her plate a slip of paper on which was written:

"Look under your pillow, O Hilda, dear,
"You'll find there a message to bring you cheer."

She wanted to run upstairs and look under her pillow at once, but Aunt Martha advised her to wait until she had eaten her breakfast, warning her that she would need it before the morning was over, for some hard work was awaiting her.

Breakfast over, however, Hilda hurried to her room, followed by her two cousins, who were almost as excited as she was, although they knew all about it before her.

Under her pillow Hilda found a very beautiful post card from her mother, containing loving birthday wishes, which made Hilda almost feel as if her mother had spoken them. With the post card was a slip of paper containing the following rhyme:

"Under the kitchen rocker's seat
"There you will find a present neat."

Down to the kitchen the trio clattered, and sure enough, under the cushion of the kitchen rocking chair Hilda found, this time, a present instead of a post card. It proved to be a dainty turquoise ring, such as she had long wanted.

Here also was a paper containing these words:

High in the apple tree, close by the gate,
Look till you find the prediction of fate."

Hung from the low limb of the apple tree Hilda found a post card from her fun-loving big cousin Bob. She considered, however, that "prediction of fate" was a rather high sounding term to be used to describe it, for it only bore the month, in large letters, a picture of a flower, declared to be the birthday flower of anyone born in that month, and the statement that a certain gem was her birthstone, followed by a rhyme about it.

Fastened to the cord from which the card was hung, was the now familiar and expected slip of paper reading:

"Hunt in the chicken house for something nice
But, Hilda, look out for the chicken lice."

How Hilda laughed, as she hurried toward the chicken house where, hung from a perch, she found another post card, and another rhymed order to go somewhere else in search of another birthday remembrance. An so it went, for there were forty post cards, to say nothing of presents, scattered all about, in the attic, down cellar in the coal bin, in the barn, and all sorts of unlikely spots.

With only a short stop for dinner, Hilda was kept on jump because some of the gifts required much searching for, and it was four o'clock before, tired though happy, she had found the last present.

"Why, I never supposed it was so late," she declared, as the clock ceased striking. "And to think I dreaded this day so, and now it s nearly over, and has been such a busy happy one. But what a lot of hard work you girls must have had hunting up places to hide the things, and writing all those rhymes."

"Oh, father and mother helped us," laughed Nina. It was lots of fun planning it all, and we wished you could have enjoyed it with us, only you couldn't under the circumstances."

"Well, I've had the most fun I ever had," Hilda said heartily, "and I feel tired enough to go to bed right now."

—Effie Stevens in The Continent.

SMILES OR SCOWLS.

If I turn and smile at Billy,
He'll smile right back at me;
And that will add up two smiles,
As any one may see.
And if I say, just pleasant,
Good morning, Bill—hello!"
Then Bill will say "Hello" to me,
And then we're friends you know.

But if I scowl at Billy,
It's just as likely he
Will double up his fists—and that's
A quarrel for him and me.
'Tis good for me and Billy,
And all the boys we know,
To stick to smiles and pleasant words—
Let's try it, boys—ho, ho!

"Do you think I could keep the wolf from the door by my singing?" asked the musical young man.

"You could," replied Miss Cayenne, "if the wolf has any sort of an ear for music."—Washington Star.

Have you read "A Modern Revolt from Rome?" Jennings & Graham, 5 City Hall Ave., San Francisco.

MILLS COLLEGE

Only Woman's College on Pacific Coast Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped scientific laboratories and gymnasium. Special attention given to health of students. Provision for outdoor life and amusements. Christian influences. Courses so arranged that students may enter either semester. Fall semester opens August 23, 1911, spring semester opens Jan. 10, 1912.

President Luella Clay Carson, A. M., Litt. D., LL. D., For catalogue address Secretary, Mills College, P. O., California.

"OUR TOTAL CHRISTIANITY"

—By—

REV. CHARLES R. BROWN

Formerly Pastor First Congregational Church, Oakalnd, California

Price 30 cents.

Single sermons, pamphlet form. uniform size, 12c each by mail.

A limited number of Rev. C. R. Brown's best sermons can be had from

WOOD & COWDREY
Publishers and Agents
876 Broadway, - - Oakland, Cal.
Price List Sent Upon Request

PACIFIC THEOLOGICAL SEMINARY

—Located at—

Berkeley, Seat of the University of California.

Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Year opens August 22, 1911. Address President,
J. K. McLEAN, D.D.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.

The 19th year begins in July and the Kindergarten reopens this year, July 25.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1617 California St., Room 7 San Francisco, Cal.

THE COWBOY'S RETURN.

(Rorodore Thiovelt in Leslie's.)

Backward, turn backward, oh, Time! with your wheels,
Aeroplanes, wagons and automobiles.
Dress me once more in sombrero that flaps,
Spurs, and a flannel shirt, slicker and chaps.
Put a six-shooter or two in my hand,
Show me a yearling to rope and to brand,
Out where the sage-brush is dusty and gray,
Make me a cowboy again for a day.

Give me a bronco that knows how to dance,
Buckskin of color and wicked of glance,
New to the feelings of bridles and bits,
Give me a quirt that will sting where it hits,
Strap on the poncho behind in a roll,
Pass me the lariat, dear to my soul.
Over the trail let me gallop away,
Make me a cowboy again for a day.

Thunder of hoofs on the range as you ride,
Hissing of iron, and smoking of hide,
Bellow of cattle and snort of cayuse,
Short-horns from Texas as wild as the deuce,
Midnight stampede, and the milling of herds,
Yells of the cowmen too angry for words,
Right in the thick of it all I would stay,
Make me a cowboy again for a day.

Under the star-studded canopy vast,
Camp-fire and coffee and comfort at last.
(Bacon that sizzles and crisps in the pan
After the round-up smells good to a man.)
Stories of ranches and rustlers retold
Over the pipes as the embers grow cold—
These are the tunes that old memories play,
Make me a cowboy again for a day.

—Now, Dolly, don't forget the things
I've told you not to do.
Don't meddle with the hose and let
The water run on you,
Don't hurt the kitty, don't pick flowers,
Don't wake up Baby Kate.
Don't dig holes in the flower beds,
Don't swing upon the gate,
Don't put a thing into your mouth,
Don't climb the fence or tree—
Oh, Dolly, all the nicest things
Are don't-ed, seems to me!

FOR RENT.

Furnished Flat. Five rooms with sun-room and bath. Gas available for cooking and lighting. On Cliff Drive between Capitola and Santa Cruz. One mile from Capitola. Six minutes' walk from Electric. Terms reasonable. Also comfortable camping rooms. Address
MRS. W. H. ATKINSON,
Box 35, Capitola, Cal.

THE HAMLIN SCHOOL

2230 Pacific Avenue,
2117-2123 Broadway Street,
San Francisco.

A BOARDING AND DAY SCHOOL FOR GIRLS,
Comprising:

A French School for Little Children, Primary, Intermediate, High School and Post Graduate Departments, Household Economics, Drawing, Painting and Elocution.

Accredited by the University of California, by Leland Stanford Junior University and by Eastern Colleges.

Courses in Singing, Instrumental Music—piano, violin, organ, harp, flute, cello, etc.; Theory and Composition, Harmony, Sight Reading, Musical Dictation, Choral and Orchestral Practice, etc., are offered by the newly formed Music Department.

For particulars in regard to the school please send for prospectus. Address

MISS SARAH D. HAMLIN, A. M.
2230 Pacific Avenue, San Francisco

OAKLAND KINDERGARTEN TRAINING SCHOOL

2119 Allston Way, Berkeley, Cal.
(State accredited list.)
New Class begins September 11th.
Senior Class begins July 31st.
GRACE E. BARNARD, Principal.
HARRIET E. HUGGINS, Associate.

A MODERN REVOLT FROM ROME

By Rev. John Augustine Cull
(John Berkeley)
Pastor Richmond Congregational Church, San Francisco

Doctor McLean says of the book: "Information blends with romance, with more resemblance to Walter Scott's stories than we often see."
Bishop Hughes says: "An appealing piece of fiction, through which one feels the force of truth. It has the human touch throughout. An ecclesiastical and domestic romance."
Dr. David Starr Jordan says: "An interesting California story."

For sale by
JENNINGS & GRAHAM,
5 City Hall Avenue, San Francisco, Calif.
$1.35 net, Postpaid.

POMONA COLLEGE
Claremont, Cal.

JAMES A. BLAISDELL, D.D., President
A Christian College for young men and women. Courses leading to the degree of B. A. or B. S.
Schools of Music and of Art.
For catalogue, etc., address,
Edwin C. Norton, Ph.D., Dean

BLAKE, MOFFITT & TOWNE
—Dealers in—
PAPER
1400-1450 Fourth St., Cor. Michigan, San Francisco, Cal.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.